the settlement of which it forms part represents the hamlet on the council of the settlement and receives in consequence a robe of honour from the king or from the chief of the settlement. If his hamlet is only a subsidiary seat of a lineage in the settlement he is regarded merely as its senior member.

The settlement to which I have just referred is called *podh*, a word which has a number of meanings but generally designates a group of hamlets, occupied by different lineages, which, though there may be much competition between them, unite for defence, for the ritual of age-sets (an institution otherwise of little political importance), and in intersettlement and national affairs, and have a common chief. There are about a hundred of these settlements in Shillukland, each having a population of from less than 100 to more than 600 adult males. They are structurally distinct groups of a political kind though the distance that divides a settlement from adjacent settlements may be no greater than that which separates a hamlet from its nearest neighbours in the same settlement.

In every settlement there is a dominant lineage, the *dyil*, the owners of the soil, with whom the various stranger and immigrant accretions (*wedh*) identify themselves politically and with whom they

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609 form a separate social community with its own corporate life. This lineage is generally dominant in numbers as well as in virtue of the prestige derived from its traditional association with the [622] settlement site. The chief of the settlement is chosen from it and by its members, though the stranger lineages have some say in the election, which must be confirmed by the king (*reth*) of the Shilluk. Even when a stranger lineage, sometimes a branch of the royal clan (*kwareth*), becomes more numerous in a settlement than its dominant lineage and dispossesses its members of the chieftainship they still retain some prestige as owners of the soil. Unity in a settlement and the authority of its chief are said to depend on its integration around a powerful dominant lineage. I must, therefore, say something here about Shilluk lineages.

613 There has been, and still is, some obscurity about Shilluk descent groups. There are said to be in Shillukland about 100 groups designated by the word *kwa* (descendants) followed by the name of the ancestor of the group. These are often described in the literature as exogamous clans but many of them might perhaps be better spoken of as lineages. They have a typical lineage structure with its characteristic branching off in response to the formation

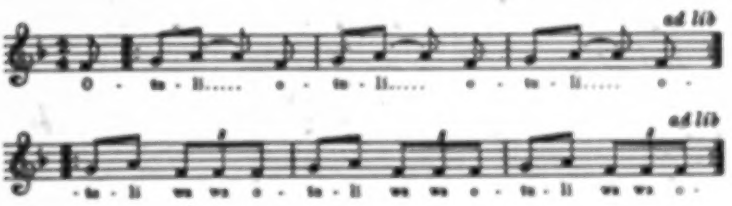
7:Tucker E-S (1929-1933) 1933 FJ23 Shilluk FJ23
Bari FJ5
Acholi FK4
Lotuko FJ17
Azande F07

S 524 533 539 797 604 302

This game is definitely a hit at the white man. The "chin of a goat" in the first song refers to the beards of the R.C. missionaries (beards being considered unseemly among the Nilotic tribes); while the kicking in the second song is thought to be a skit on the average official's use of his boots when angry or impatient.

19. *Holding one's Breath.*—A much more popular line game among all tribes is that of holding one's breath for a certain period. The Shilluk play it as follows. The boys line up in two ranks as if for "Nuts and May." One boy on one side places the tips of the fingers of one hand on top of his head, takes a deep breath, and proceeds to walk briskly round the other line of boys and back to his own place, chanting in step :—

S 524



S [533 539]

without drawing breath until he gets back. If he chokes or his voice catches, the rest chase after him and pinch his arms. The boys go out alternately from each side in turn, but one boy need not wait till his neighbour is in before setting out himself. If too many boys get back safely, the lines withdraw till a greater distance separates them.

Not all tribes sing for this game. The Bari and Latuko merely march round humming on one note and pinching their noses at intervals. The Acholi sing the following song :—

B F 524

Ac 524 533 539

the "Di . . ." being protracted until the boy is back in his place.

Imitations of Animals, etc.

Though really coming under a different category, the following few games are included here by virtue of their songs :—

Az 524

20. *Buck-buck in a Trap.* (See Figs. 5 and 6, Pl. XVI.) This game is played by the Azande, and its success depends entirely on how the principal player can imitate the animal's movements. The boys stand in a ring, holding hands. One boy is in the middle, and he is "Ghodi,"